



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Amma</i> (regarding) what(are) they ^z mutually querying ¹ .	عَمَّ يَتَسَاءَلُونَ ﴿١﴾
2. <i>A'n</i> (regarding) the <i>naba'ey</i> ² (piece-of-significant-and-availing-news) the great.	عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾
3. Which ^x they (are) in it ^x diverse/variants ³ .	الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾
4. Not-at-all ⁴ ; they ^z shall know.	كَلَّا سَيَعْلَمُونَ ﴿٤﴾
5. Afterwards not at all they ^z shall know.	ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾
6. Have not[We]made the Earth ^w <i>meba'dan</i> ⁵ (facilitating bed/cradle/fixed expanse).	أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾
7. And the mountains stakes/pegs.	وَالْجِبَالِ أَوْتَادًا ﴿٧﴾
8. And We created you ^b (in) pairs.	وَخَلَقْنَكُمْ أَزْوَاجًا ﴿٨﴾
9. And We made your ⁿ sleep <i>sobatan</i> (repose/ease).	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾
10. And We made the night a <i>lebasan</i> ⁶ (cover/wear).	وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾
11. And We made the day a <i>ma'aashan</i> ⁷ (trying for livelihood/living).	وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
12. And We built above you ^b seven <i>Shedadan</i> (Heavens having strong/substantial construction/constitution).	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾
13. And We made a lamp <i>wabhajan</i> (intensely flaming/ glaring).	وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾
14. And We descended of the <i>mo'asera'te</i> (water-bearing clouds) ^w water ^x <i>thajajan</i> (abundantly-pourer).	وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾
15. For([We] produce/emerge)by it ^x grains and sprouts ^w .	لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾
16. And gardens ^w entwined clusters ^w .	وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾
17. Verily The Sunderance Day ⁸ [was] an appointment.	إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا ﴿١٧﴾
18. Day (to be) blown in the horn then <i>ta'tona</i> ^x (obediently come you ^z) ^x (in) droves.	يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾
19. And (had been) opened ^w the Heaven ^w so it ^w was doors.	وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾
20. And (had been) propelled ^w the mountains ^x so were ^w it ^w a mirage.	وُسِيرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

¹ The querying people are those of Mohammad's (SAWS) time, *believers* and *unbelievers*. See كتب التفاسير.

² See the *Lexicon* attached to this Translation for "naba'u".

³ The word "مُخْتَلِفُونَ" = *variants/ diverse*, that is some *believing* and others are *unbelieving* the message of Islam.

⁴ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

⁵ The word "مِهْدًا" has several meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse*. Apparently all meanings could apply.

⁶ The word "لِبَاسًا" primarily means *inner clothing*, i.e. that clothing which comes directly over the skin concealing what is underneath such clothing, so the night hides (by covering) things by its darkness. See البصائر.

⁷ The word "مَعَاشًا" is that which one *lives by* it or *in it*. See التاج.

⁸ That is Day of sound-determination which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

21. Verily Hell ^w was ^w an ambush.	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾
22. For the tyrants a retreat/return.	لِّلطَّيَّغِينَ مَغَابًا ﴿٢٢﴾
23. Waiting (<i>they are</i>) in it ^w epochs ⁹ .	لِّيَبْثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾
24. Neither taste they ^z in it ^w a coolness nor a drink.	لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾
25. Except, <i>hameeman</i> ¹⁰ (<i>maximally heated/cooled water</i>) and a <i>ghassaqan</i> (<i>stinking-purulent liquid</i>).	إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾
26. Requital harmonious (<i>befitting them/their deeds</i>).	جَزَاءً وَفَاءً ﴿٢٦﴾
27. Verily they were, not <i>yarjona</i> ¹¹ (<i>fearing</i>) a reckoning.	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾
28. And they ^z denied by Our <i>Aya'te</i> ^w (<i>messages/signs/proofs</i>) <i>keththaban</i> ¹² (<i>definitive denial</i>).	وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾
29. And every-thing <i>ahssa</i> ¹³ (<i>comprehensively reckoned</i>) it ^x We inscriptively/bookishly.	وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾
30. So let-taste you ^z ; so never [We] augment you ^b except a torment.	فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾
31. Verily for the <i>muttaqeena</i> (<i>they who reverentially guard against Allah's displeasure</i>) (<i>is</i>) <i>mafaẓan</i> ¹⁴ (<i>win-locale</i>).	إِنَّ لِّلْمُتَّقِينَ مَفَازًا ﴿٣١﴾
32. <i>Hada'eqa</i> (<i>walled-parks</i>) ^{w15} and grapes ¹⁶ .	حَدَائِقٍ وَأَعْنَابًا ﴿٣٢﴾
33. And <i>ka'wa'eba</i> (<i>maidens-virgins/with rounded and full breast</i>) ^w <i>atra'ban</i> (<i>to each agers-identical</i>).	وَكَوَاعِبَ أُنْرَابًا ﴿٣٣﴾
34. And a goblet ^{w17} overflowing.	وَكَأْسًا دِهَاقًا ﴿٣٤﴾
35. Neither hear they ^z in it ^w a frivolity nor <i>keththaban</i> ¹⁸ (<i>absolute lying</i>).	لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾
36. (<i>That is</i>) a requital from your ^t Lord, a sufficing grant ¹⁹ .	جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾

⁹ The word “أحقاب” has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that “a year” is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3). See التاج.

¹⁰ The word “hameem”=“حميم” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “hameem”=“حميم” has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

¹¹ The word “يرجون” from “رجا” meaning: *feared*. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان.

¹² The word “كذابا” is “مفعول مطلق”=“مصدر” i.e. *infinitive noun*. So, to indicate that “definitive” is prefixed to qualify it.

¹³ The word “أحصي” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple enumeration. See البصائر.

¹⁴ The word “المفاز”=“مكان الفوز” so it is a win-locale. See الهادي والراغب.

¹⁵ The word “حدائق” is a plural for “حديقة” which is by definition *must be walled* otherwise it is not “حديقة”. See اللسان.

¹⁶ Invariably throughout the Qur'an when the reference is made to “الأعناب” the mention of for example the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم”, *never ever* comes the mention of the “grapevine *per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*.” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم”, because surely the “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the *heart of the believer*. See شرح رياض الصالحين؛ نزاهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of References.

¹⁷ Not linguistically *per se* but conventionally and figuratively speaking the word “كأس”=“goblet,” in the Arabic came to mean the *goblet which contains* “الخمير” meaning *wine* or such *alcoholic beverage*.

¹⁸ The word “كذابا” is an *infinitive noun* without a verb, see “ابن كثير.” So, it is a *absolute lying*.

¹⁹ That is a grant so great until one says: “حسبي حسبي” i.e. *suffices me, that suffices me that*.

37. Lord (of) the Heavens^w and the Earth^w and what (are) between them both, *Ar-Rahman*; not they^z possess from Him a speech. رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾
38. Day ups²⁰ *Ar-Roobo*²¹ (*Special Beings*) and the angels (*Arch Angel Gabriel*) (*manneristically in*) row; not speak they^z except whom^p permitted for him *Ar-Rahamano* and said [he] *ssawaban* (*rationally right/correct*). يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾
39. *Tha'leka*(*afar-that-it/*)^x (*is*) the day, the right; so whoever [he] willed *ittakhatha*²² ([he] *took and made*) to his Lord *ma'aaban* (*retreat/return*). ذَلِكَ الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾
40. Verily We warned you^b a torment near; day looks the *mar'o*²³ (*mature/perfect manliness possessor*) what advanced ^whis twain hands^w and says the unbeliever: *yalayta* (O, *for a longing that*) I was a *tora'ban* (*crushed sand*). إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

²⁰ There is a distinction between “يقوم” = “up” = “get up or rise” (in the intransitive sense, and “stand” = “يقف”.

²¹ See the *Lexicon* attached to this Translation for an elaboration on this word.

²² The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

²³ See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, the person = الشخص, and the *mar'o* = المرء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء,” the *Lexicon* explains why we cannot use this seemingly acceptable way. +